

Palm Sunday

The King is Coming!

- Palm Sunday marked the beginning of what is called *Passion Week*. Most don't even think about the week.
 - *Saturday* (Day before Palm Sunday)
 - Mary anoints Jesus (Matthew 26:6-13; John 12:2-8)
 - *Sunday* (Palm Sunday)
 - Triumphal entry into Jerusalem (Mark 11:1-11)
 - *Monday*
 - Jesus curses fig tree on way to Jerusalem (Mark 11:12-14; Matthew 21:18-22)
 - Jesus cleanses the temple in Jerusalem (Mark 11:15-19)
 - *Tuesday*
 - Sanhedrin challenges Jesus' authority (Luke 20:1-8)
 - Jesus foretells the destruction of Jerusalem and His return *Olivet Discourse* (Matthew 24-25)
 - Judas bargains with Jewish rulers to betray Jesus (Luke 22:3-6) (*Possibly on Wednesday*)
 - *Wednesday*: Nothing recorded in Scripture
 - *Thursday*
 - Jesus eats the Passover meal with His disciples and institutes the Memorial Supper (John 13:1-30)
 - Jesus prays in Gethsemane for His disciples (Mark 14:22-26; John 17)
 - *Friday*
 - Jesus' betrayal and arrest in the Garden of Gethsemane (Mark 14:43-50)
 - Jesus questioned by Annas, the former high priest (John 18:12-24)
 - Jesus condemned by Caiaphas and the Sanhedrin (Luke 22:66-71)
 - Judas commits suicide (Matthew 27:3-10)
 - Trial of Jesus before Pilate (Luke 23:1-5)
 - Jesus' appearance before Herod Antipas (Luke 23:6-12)
 - Jesus formally sentenced to death by Pilate (Luke 23:13-25)
- Jesus is mocked and crucified between two thieves (Matthew 27:27-54; Mark 15:16-27)
 - Veil of the temple is torn from top to bottom as Jesus dies (Matthew 27:51-56)
 - Jesus is buried in the tomb of Joseph of Arimathea (John 19:31-42)
 - *Sunday*
 - Jesus is raised from the dead! (Matthew 28:1-8; Mark 16:1-8; Luke 24:1-9)
 - Jesus' resurrection appearances (Matthew 28:9-20; Luke 24:13-53; John 20-21)

Matthew 21:1–11 (NIV84)

- ¹As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples,
- ²saying to them, “Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me.
- ³If anyone says anything to you, tell him that the Lord needs them, and he will send them right away.”
- ⁴This took place to fulfill what was spoken through the prophet:
- ⁵“Say to the Daughter of Zion, ‘See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.’”

- Zechariah 9:9 (NIV84)

- ⁹Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.
- In western lands, the donkey is a despised animal; but in the middle east the donkey could be a noble animal. Often a king came riding upon a donkey; but when he did, it was the sign that *he came in peace*.

The horse was the mount of *war*;

the donkey was the mount of *peace*.¹

⁶The disciples went and did as Jesus had instructed them.

⁷They brought the donkey and the colt, placed their

¹ William Barclay, *The Gospel of Matthew*, Third Ed., The New Daily Study Bible (Edinburgh: Saint Andrew Press, 2001), 282–283.

cloaks on them, and Jesus sat on them.

⁸A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.

⁹The crowds that went ahead of him and those that followed shouted, “Hosanna to the Son of David!” “Blessed is he who comes in the name of the Lord!” “Hosanna in the highest!”

¹⁰When Jesus entered Jerusalem, the whole city was stirred and asked, “Who is this?”

¹¹The crowds answered, “This is Jesus, the prophet from Nazareth in Galilee.”

- Matthew is the Gospel of the King, and this is the point at which Matthew shows Jesus coming to his capital city as the rightful King of Israel.²

Luke 19:28–38 (NIV84)

²⁸After Jesus had said this, he went on ahead, going up to Jerusalem.

²⁹As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them,

³⁰“Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here.

³¹If anyone asks you, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’”

³²Those who were sent ahead went and found it just as he had told them.

³³As they were untying the colt, its owners asked them, “Why are you untying the colt?”

³⁴They replied, “The Lord needs it.”

³⁵They brought it to Jesus, threw their cloaks on the colt and put Jesus on it.

³⁶As he went along, people spread their cloaks on the road.

³⁷When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

³⁸“Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest!”

- *The great insight* was that this Jesus really is “the King who comes in the name of the Lord” (Luke 19:38). He was the Messiah, the Son of David, the long-awaited Ruler of Israel, the fulfillment of all God’s promises.

But *the great misunderstanding* was that he would enter Jerusalem and by his mighty works, take his

throne and make Israel free from Rome.³

- The people wanted Jesus on their own terms, and they would not bow to a King who was not of their liking, even though He was the Son of God. They wanted Jesus to destroy Rome but not their cherished sins or their hypocritical, superficial religion.

But He would not deliver them on their terms, and they would not be delivered on His.

He was not a Messiah who came to offer a cure-all of external peace in the world but to offer the infinitely greater blessing of internal peace with God.⁴

- They were totally earthbound, materialistic, and self-satisfied. They were interested only in the kingdoms of this world, not the kingdom of heaven.

They would have accepted Jesus as an earthly king, but they would not have Him as their heavenly King.⁵

- The people wanted to be “saved, now!” Saved from what?

Saved from the tyrannical rulers of Rome.

Saved from hunger, sickness, poverty and death.

Saved from any physical discomfort.

John 6:1–15 (NIV84)

¹Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias),

²and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick.

³Then Jesus went up on a mountainside and sat down with his disciples.

⁴The Jewish Passover Feast was near.

⁵When Jesus looked up and saw a great crowd coming toward him, he said to Philip, “Where shall we buy bread for these people to eat?”

⁶He asked this only to test him, for he already had in mind what he was going to do.

⁷Philip answered him, “Eight months’ wages would not buy enough bread for each one to have a bite!”

⁸Another of his disciples, Andrew, Simon Peter’s brother, spoke up,

⁹“Here is a boy with five small barley loaves and two

³ John Piper, *Sermons from John Piper (2000–2014)* (Minneapolis, MN: Desiring God, 2014).

⁴ John F. MacArthur Jr., *Matthew*, vol. 3, MacArthur New Testament Commentary (Chicago: Moody Press, 1985), 262.

⁵ John F. MacArthur Jr., *Matthew*, vol. 3, MacArthur New Testament Commentary (Chicago: Moody Press, 1985), 264.

² James Montgomery Boice, *The Gospel of Matthew* (Grand Rapids, MI: Baker Books, 2001), 436.

small fish, but how far will they go among so many?”

¹⁰Jesus said, “**Have the people sit down.**” There was plenty of grass in that place, and the men sat down, about five thousand of them.

¹¹Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

¹²When they had all had enough to eat, he said to his disciples, “**Gather the pieces that are left over. Let nothing be wasted.**”

¹³So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

¹⁴After the people saw the miraculous sign that Jesus did, they began to say, “Surely this is the Prophet who is to come into the world.”

¹⁵Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

John 12:17–23 (NIV84)

¹⁷Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word.

¹⁸Many people, because they had heard that he had given this miraculous sign, went out to meet him.

¹⁹So the Pharisees said to one another, “See, this is getting us nowhere. Look how the whole world has gone after him!”

²⁰Now there were some Greeks among those who went up to worship at the Feast.

²¹They came to Philip, who was from Bethsaida in Galilee, with a request. “Sir,” they said, “**we would like to see Jesus.**”

²²Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

²³Jesus replied, “**The hour has come for the Son of Man to be glorified.**

- *James Montgomery Boice*: I do not know what Andrew and Philip were expecting when they first told Jesus that the Greeks had come to see him. But I am certain they were completely surprised by his answer. They might have expected him to say, “I am not seeing Greeks now.” Or, again, “I would be glad to see them.” But Jesus voiced neither of these. Instead, **he seems to have looked upon the coming of the Greeks as a sign that the climax of his mission had at last arrived**; for he said, “The hour has come for the Son of Man to be glorified” (v. 23).⁶

During a wedding feast at the beginning of his ministry, his mother, Mary, wanted Jesus to reveal himself in glory. He replied, “**My hour has not yet come**” (John 2:4).

Later, at the Feast of Tabernacles, his brothers urged him to glorify himself by performing miracles. Jesus answered, “**My time has not yet come**” (7:5). Later, the authorities failed to arrest him “**because his hour had not yet come**” (8:20).⁷

- This was a turning point in Jesus’ ministry. The message of salvation was being extended to the Gentile world and not just restricted to the Jews.
- Jesus knew what was waiting for Him in Jerusalem. He was fully aware of the hostility of the Jewish religious leaders there. He also knew that the people who soon would be clamoring around Him and celebrating Him had a largely misguided understanding of who He was.

They wanted a king in a chariot.

They wanted a king who would drive out the Roman occupiers.

They wanted a king that would set them free in worldly terms, not free from sin.

- In short, they were not primarily interested in a King who would bring salvation.⁸

John 18:28–19:16 (NIV84)

²⁸Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover.

²⁹So Pilate came out to them and asked, “What charges are you bringing against this man?”

³⁰“If he were not a criminal,” they replied, “we would not have handed him over to you.”

³¹Pilate said, “Take him yourselves and judge him by your own law.” “But we have no right to execute anyone,” the Jews objected.

³²This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.

³³Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”

³⁴“**Is that your own idea,**” Jesus asked, “**or did others**

⁷ Richard D. Phillips, *John*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, 1st ed., vol. 2, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2014), 92.

⁸ Robert Charles Sproul, *Matthew*, St. Andrew’s Expository Commentary (Wheaton, IL: Crossway, 2013), 598.

⁶ James Montgomery Boice, *The Gospel of John: An Expository Commentary* (Grand Rapids, MI: Baker Books, 2005), 935.

talk to you about me?”

³⁵“Am I a Jew?” Pilate replied. “It was your people and your chief priests who handed you over to me. What is it you have done?”

³⁶Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.”

³⁷“You are a king, then!” said Pilate. Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.”

³⁸“What is truth?” Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against him.

³⁹But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”

⁴⁰They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in a rebellion.

¹Then Pilate took Jesus and had him flogged.

²The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, “Hail, king of the Jews!” And they struck him in the face.

⁴Once more Pilate came out and said to the Jews, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.”

⁵When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

⁶As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!” But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

⁷The Jews insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

⁸When Pilate heard this, he was even more afraid,

⁹and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer.

¹⁰“Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

¹¹Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

¹²From then on, Pilate tried to set Jesus free, but the Jews kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

¹³When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).

¹⁴It was the day of Preparation of Passover Week, about the sixth hour. “Here is your king,” Pilate said to the Jews.

¹⁵But they shouted, “Take him away! Take him away! Crucify him!” “Shall I crucify your king?” Pilate asked. “We have no king but Caesar,” the chief priests answered.

¹⁶Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.

- Previous to this, Jesus would repeatedly say to those who witnessed his healings and miracles, “Do not tell anyone.”
- Jesus did not want his deity revealed prematurely.
- Now, Jesus was announcing that He is the King, the King of a spiritual kingdom that will last forever.

Matthew 4:12–17 (NIV84)

¹²When Jesus heard that John had been put in prison, he returned to Galilee.

¹³Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—

¹⁴to fulfill what was said through the prophet Isaiah:

¹⁵“Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles—

¹⁶the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.”

¹⁷From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.”

- Matthew was a Jew. He held the name of the Lord in high honor and strived to keep His name holy.

Because of this, Matthew used the phrase, *kingdom of heaven*, more frequently than *kingdom of God*, in an effort to never use God’s name in vain (3rd Commandment).

Kingdom of heaven was used exclusively in Matthew in nearly 80 top Bible translations and only appeared in a few bottom tier paraphrased “translations” outside of the book of Matthew.

- John, the Baptist, was the forerunner of Jesus. He announced to the world that they needed to prepare for the coming of the Lord through a baptism of repentance.

- When John was put into prison, Jesus began to proclaim that the kingdom of heaven was near. A kingdom with a king, and that king was Jesus.

Luke 16:16 (NIV84)

¹⁶“The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing his way into it.”

- John the Baptist was the turning point from the Old Testament to the New.

The Old Testament had been proclaimed until the arrival of John the Baptist. He introduced a new message: the good news of the Kingdom of God.

- *Is forcing his way* = βιάζω *biázō*; To overpower, impel, but also to rush into. In *Matt. 11:12*, the kingdom of God is sought with eagerness, haste. (See *Proverbs 19:2*.) It is not carefully thought of as to its consequences which may not be pleasant, such as persecution by one’s very own household (*Matt. 10:36*), meaning that one presses himself in to seize the kingdom with his own energy as if the kingdom could be had as something to be grasped.

We see this today as people eagerly and flippantly come forward to “accept Christ” without having experienced repentance of sin or having counted the cost of their acceptance (*Matt. 16:24–28*).

Implies the thoughtless eagerness with which the gospel was seized in the agitated state of men’s minds.⁹

Luke 13:1–5 (NIV84)

¹Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices.

²Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way?”

³I tell you, no! But unless you repent, you too will all perish.

⁴Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem?

⁵I tell you, no! But unless you repent, you too will all perish.”

- Jesus was preaching a message of repentance, not a “God loves everyone” message.

⁹ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

Luke 18:9–14 (NIV84)

⁹To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable:

¹⁰“Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

¹¹The Pharisee stood up and prayed about himself: ‘God, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector.

¹²I fast twice a week and give a tenth of all I get.’

¹³“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

¹⁴“I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

Luke 13:22–24 (NIV84)

²²Then Jesus went through the towns and villages, teaching as he made his way to Jerusalem.

²³Someone asked him, “Lord, are only a few people going to be saved?” He said to them,

²⁴“Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to.”

- *Make every effort* = ἀγωνίζομαι *agōnizomai* = to fight, struggle; *strain every nerve*.

Refers to the effort required in responding to

Jesus’ message (i.e., repentance and giving attention to his message) so as to enter “through the narrow door.”¹⁰

- Included in this *striving* or *straining every nerve* is repentance.
- *Whole-hearted dedication and effort* are required.

The idea is not that a person works for his salvation, but that he *diligently seeks* God.

He casts himself totally upon the *belief that God is*, that God actually exists (see *He. 11:6*).

It is the total commitment of one’s life to God for salvation.¹¹

John 3:3, 5 (NIV84)

¹⁰ Alan J. Thompson, *Luke*, ed. Andreas J. Köstenberger and Robert W. Yarbrough, *Exegetical Guide to the Greek New Testament* (B&H Academic, 2016), 224.

¹¹ Leadership Ministries Worldwide, *The Gospel according to Luke*, The Preacher’s Outline & Sermon Bible (Chattanooga, TN: Leadership Ministries Worldwide, 1996), 285.

³In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again.”

⁵Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.

- To be under the care and protection of this kingdom and its king, a person can only enter it by being *born* into it.

Daniel 4:34–35 (NIV84)

³⁴At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation.

³⁵All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: “What have you done?”

1 Timothy 1:15–17 (NIV84)

¹⁵Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.

¹⁶But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life.

¹⁷Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever.

Amen.

- May this be our confession and proclamation.